

# MEMOIRS

## OF

# LITERATURE.

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MONDAY, September 6. 1714.

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Compleat Sets of these Papers, and single Months, may be had, not only at the Publisher's, but also at the Booksellers of London and Westminster; at the News-Shops at Temple-Bar and Charing-cross; and of the Author, at Mr. Dawson's in Hunt's-Court, in St. Martin's-Lane, near the Church.

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### I.

THE following Catalogues being of such uncommon Plants, which grow Spontaneously in Spain and Italy, whose Figures by D. Jac. Barrelier are just published in France: It's hoped a Classical List of them after the Method of the late Celebrated Mr. RAY, will not be unacceptable to the most Curious Botanists of this and those Countries they grow in. It may also prove an Inducement to others to communicate the like, by which every one may know their own Product.

*Catalogus Plantarum Indigenarum Hispaniæ & Italiæ, quarum Icones a Jacobo Barrelier nuper incisæ sunt.*

*Plantæ Hispaniæ, Floræ Stamineæ, Compositæ, Radiatæ, &c.*

**B** *Otrys Bætica Atriplicis sylv. facie Fig. 1185.*  
*Botrys incana, ferratis foliis, Abrotani facie F. 486.*  
*Kali candicans, minori folio 216.*  
*Kali genic. aphyllantes, gilvis phœniceisve flosculis 215.*  
*Kali vermiculat. incanum, fruticosum 205.*  
*Kali vermic. viride, fruticans 206.*  
*Plantago angustifolia ferrata 749.*  
*Plantago trinervia, latifolia, minor incana 745, Y Poly.*

*Polygonum fruticans Botryoides majus* 732, 3.  
*Polygonum frutic. Botryoides medium* 731, 1.  
*Polygonum fruticosum erectum* 713.  
*Polygonum frut. supinum, majoribus foliis* 716.  
*Polygonum frut. supin. Ericoides cinericeum, Thymi folio* 714.  
*Polygonum frut. supin. verticillitum, fol. minimis* 715.  
*Polygonum incanum rotundifol. Halimoides fruticans* 733.  
*Polygonum montanum Niveum Roseum majus* 687.  
*Ibid. minus, compactioribus foliolis* 688.  
*Tragopogon Pinifolium* 496.  
*Aster Conyzoides, angustissimo Linariae fol.* 605.  
*Aster Conyzoides luteus, Pilosellae folio* 1208.  
*Conyza mont. saxatilis, Hyssopi folio, villosa & glutinosa* 158.  
*Conyza palustris minima* 1175.  
*Jacoba Lini folio* 802.  
*Elychrysium maximum* 225.  
*Elychrysium trifidis foliis, majus* 189.  
*Elychrysium trifidis foliis, minus* 190.  
*Gnaphalium minimum, supinum* 295.  
*Gnaphalium sylv. supinum, retusis foliis* 1147, 2.  
*Gnaphalium vulg. majus, flore citrino amplo* 33.  
*Leontopodium verius Dioscoridis* 296.  
*Bellis minima, incisus caule foliis* 1153, 1.  
*Millefolium minus album* 1115.  
*Millefolium minus crispum, fl. albo* 1114.  
  
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*Abrotanum femina incanum* 463.  
*Abrotanum fem. tenuifolium incanum* 430.  
*Abrotanum fem. tenuifolium virens* 429.  
*Abrotanum fem. tomentosum, crispum, incanum* 226.  
*Abinthium minus, majoribus albisque incisus foliis cinereis* 459.  
*Abinthium minus, tenuifol. altè incisus foliis cinereis falsis* 460.  
*Abinthium minus, oblongis dentatis foliis cinericis* 461.  
*Abinthium incanum minus, tenuifolium crispum* 485.  
*Abinthium pumilum, palmatum minus, argenteo sericeoque foliis* 462.  
*Arthemisia tenuifolia, major* 590.  
*Arthemisia tenuifolia, media* 589.  
*Chrysanthemum Valentinum seu tenuifol. fl. aureo aphylo* 449.  
*Atractylis caerulea, incisus foliis* 591.

*Atractylis fol. integro & cinereo, flore citrino,* 593.  
*Atractylis tenuifolia, flore luteo* 594.  
*Carduus ferox mitior* 473.  
*Carduus ferox, spinis majoribus* 474.  
*Carlina minima Cauloides* 592.  
*Centaureum majus purp. folio Cinaræ, Pyrenaicum* 513.  
*Jacea latifol. nervis fol. lanuginosis* 137.  
*Jacea minus Hieracii fol. capite spinoso* 160.  
*Jacea minus Globularia fol. fl. purp.* 159.  
*Jacea minima Globularia fol. fl. purp.* 162.  
*Jacea minima tenuifolia erecta* 161.  
*Jacea tenuifolia purpurea* 140.  
*Stæbe mont. tenuifolia villosa* 317.  
*Stæbe tenuifolia erectior* 359.  
*Arctium montanum angustifolium* 1193.  
*Eryngium minimum trifidum* 36.  
*Eryngium umbellatum Hispanicum* 35.  
*Scabiosa mont. integro subrotundoque fol. major* 165.  
*Eadem minor* 169.  
*Eadem minima* 164.  
*Scabiosa mont. integro angustoque fol. minor* 166.  
  
*Herbæ Umbelliferae, Stellatae, & Asperifoliae.*  
*Buplerum fruticans angustifolium* 255.  
*Oreoselinum rotundifolium Hisp.* 350.  
*Thapsia tenuifolia, lucido rigidoque folio* 556.  
*Rubeola mont. major Hisp.* 596.  
*Anchusa angustis dentatis foliis* 577.  
*Anchusa angustis villosis foliis* 578.  
*Echium luteum minimum Hisp.* 1254.  
*Lycopsis angustifolia minor* 1011.  
*Lycopsis Spatulæ folio Hisp.* 1012.  
  
*Herbæ Verticillatae & Nassifloræ.*  
*Horminum folio Herba Venti, fl. caeruleo* 1317.  
*Horminum subrotundo folio, flore caesio* 200.  
*Horminum sylv. major, Hastato folio, fl. caesio* 186.  
*Marrubium album Hisp. majus* 686.  
*Marrubium rot. alb. majus seu latifolium* 767.  
*Marum album minus Dorycnii folio* 693.  
*Marum nigrum fl. purp. Piperella Hisp.* 694.  
*Marum nigr. fl. purp. minus* 1223.  
*Marum parvo oblongo obruso folio* 689.  
*Marum Sampsuci folio* 1224.  
*Marum Thymifolium incanum, spicatum, crenato folio, Pulegii odore* 690.  
*Marum tenuifolium Thymi facie* 771.  
*Nepeta angustifolia minor* 735.  
*Nepeta tuberosa spicata purpurea* 1131.  
*Nepeta tuberosa Violacea spicata minor* 602.  
*Polium mont. non crenatum, fl. albo* 1049.  
*Polium*

*Polium Valent.* frutic. angustif. fl. albo 1048.  
*Satureia* spicata minor, tenui *Laricis* folio 1251.  
*Stachas Arab.* caule folioso, fl. albo 301.  
*Thymbra* spicata verior 1230.  
*Thymum* Cephaloton 302.  
*Thymum* sylv. frondosum, oblongis foliis 787.  
*Teucrium* caesio & amplo *Rorismarini* fol. *Baticum* 512.  
*Tragoriganum* comosum seu crispis & capillaribus foliis 772.  
*Tragoriganum* *Distamni* capite 788.  
*Crateogonum* Hispanicum 3762.  
*Crateogonum* pumilum luteum, *Absinthii* fol. 375.  
*Digitalis* *Verbasci* fol. purp. minor perennis 1183.  
*Euphrasia* *Vermiculato* folio 1204.  
*Viola* *Hispanica* fruticans 568.

*Plantæ Leguminosæ seu Pisifloræ.*

*Anonis* lutea viscosa minor, marina latif. 1105.  
*Anonis* luteo-purpurea minima angustif. 1104.  
*Anonis* non spin. rotundifol. spicata purp. 258.  
*Anonis* non spinosa, villosa, viscosa, 775.  
*Cicer* mont. frut. incanum latifolium, caule tortuoso & tomentoso, flore purpureo 420.  
*Cicer* sylv. frut. angustifol. non ferratum.  
*Cicer* sylv. frut. incanum, angustif. ferratum, fl. purp. 299.  
*Dorycnium* luteum carnosius 133.  
*Fumaria* *Henneaphyllos* saxat. fl. vario 42.  
*Fumaria* tenuifolia erecta purpurea 41.  
*Genista* *spartium* supinum, caule folioso 570.

*Plantæ Tetrapetalæ, Pentapetalæ, &c.*

*Erucula* flore rubello *Hisp.* 1962.  
*Leucoium* minus angustifol. luteum 1000.  
*Papaver* *Rheas* integro folio 1191.  
*Ruta* sylvestris *Lini* folio 1186.  
*Thlaspi* spinosum *Hispanicum* 808.  
*Thlaspi* supinum, minoribus foliis congener 809.  
*Thlaspi* *Thymifolio*, utriculo subrotundo mucronato 807.  
*Thlaspi* fruticans erect. angustifol. utriculis subrotundis 810.  
*Convolvulus* minor *Spice* foliis 311.  
*Convolvulus* saxatilis, erectus, villosus, perennis, flore ex albo purpurascens 470.  
*Solanum* ferox rotundifolium 1173.  
*Alcea* hirsuta minima, flore caesio 1169.  
*Althea* frutescens incana, minore folio 428.  
*Althea* rugosior, rubro flore 427.  
*Cistus* *Halimi* minoris folio *Hisp.* 1316.  
*Cistus* *Halimi* fol. fl. luteo amplo, maximus 292.

*Cistus* incanus *Majorana* folio 313.  
*Cistus* *Ledon* *Salicis* folio 314.  
*Cistus* minor, brevi vermiculatoque folio 286.  
*Chamaecistus* brevi vermiculatoque folio minor 446.  
*Chamaecistus* angusto *Thymi* folio.  
*Chamaecistus* incanus *Tragorigani* folio 415.  
*Chamaecistus* luteus, toroso folio 439.  
*Coris* lutea *Ericoides* fruticans 351.  
*Linum* fruticans leptophyllum 819.  
*Linum* fruticans oxyphyllum, 330.  
*Linum* sylv. feut. crispum, parvo flore albo 795.  
*Linum* acutis foliis, amplo flore 1014.  
*Lychnis* fruticosa angustifol. minimo flore albo 997.  
*Portulaca* *Baetica*, luteo flore, spuria aq. 336.  
*Valeriana* minor *Cornucopoides* rubra 741-2.

*Filices & Frutices.*

*Adiantum* *Filicinum* leptophyllum, elatius 431.  
*Filix* *Florida* minor *Hisp.* 37.  
*Lonchitis* mollior lanuginosa *Ceterac* facie minor 857.  
*Lycium* angustifolium *Hispanicum* 996.  
*Lycium* latifolium *Hispanicum* 995.

*PLANTÆ Italica: Flore Stamineo, Composito, Radiato, &c.*

*Alchimilla* minor hirsuta cinericea 728.  
*Plantago* major, spica foliosa 746.  
*Taraxicum* tenuifol. saxatile 237.  
*Tragopogon* mont. angustif. fl. ferrugineo 811.  
*Tragopogon* mont. flore atropurpureo 812.  
*Aster* supinus luteus *Massilioticus* 1151.  
*Conyza* minor fruticans, viridi *Stachad.* *Citrina* folio, fl. folioso luteo 369.  
*Conyza* montana *Bellidis* folio, croceo flore singulari 361.  
*Jacoea* *Alpina*, incana minor 262.  
*Jacoea* *Linifolia* *Italica* 268.  
*Jacoea* marit. minima glabra, *Senecionis* folio 261.  
*Jacoea* mont. polyanthos fl. aureo, fol. longis & integris 266.  
*Baccharis* minor, fl. *Asteris* luteo 1145.  
*Chrysocome* citrina supina, latifolia 367.  
*Gnaphalium* *Rosium* acutioribus foliis, acutulon 1147, 1.  
*Bellis* mont. major hirsuta, caule folioso, non ramosa *Nursina* 437.  
*Bellis* mont. minor, ramosa glabra, *Coryledonoides* *Nursina* 1237.



*Chamamelum* mont. incanum *Abfynthoides* 457.  
*Chrysanthemum* maj. latiori *Chamameli* folio, flore aureo foliofo 451.  
*Chrysanthemum Tanacetii* fol. fl. aureo 465.  
*Chrysanthemum Tanacetii* folio, fl. albo montanum 466.  
*Leucanthemum Alpinum angustifolium* 455, 2.  
*Leucanthemum Alpinum latifolium* 455, 1.  
*Leucanthemum Alpinum tenuifolium* 455, 3.  
*Pyrethrum* alt. min. cespice radice, *Anthemidis* flore 522.  
*Tanacetum inodorum*, *Leucanthemum Alpinum* 991.

*Plantæ Capitatæ, Umbelliferæ & Stellatæ.*

*Acarna Theophrasti Imperato Ilvensis* s. Ital. 1211.  
*Carduus nemorosus Italicus* 417.  
*Centaureum majus luteum Alpinum* 514.  
*Stæbe Eruce* folio, rubro *Cyani* flore 504.  
*Stæbe* mont. tenuifol. fol. & capite spinosis 385.  
*Stæbe* tenuifol. incana, magno capite 348.  
*Libanotis* tenuifolia, *Feniculi* semine, 836.  
*Libanotis* tenuif. altera, *Ferula* folio & semine 835.  
*Panax Heraclæum*, altè acutè & tenuis incisifoliis 707.  
*Teucedanum Ital.* longioribus foliis, majus 78.  
*Pimpinella Sax.* hircina major, fol. altè incisifolia montana 737.  
*Saxifraga viminea*, altis nutantibus umbellulis 1184.  
*Seseli* subrotundo *Selini* folio, fl. luteo 241.  
*Rubia laxvis Linifolia* Montis Virginis 483.

*Plantæ Asperifoliae, Verticillatæ & Nafifloræ.*

*Buglossum minus angustif. fl. violaceo, albo umbilico* 1207.  
*Buglossum scorpioides hirsutum*, fl. cæruleo Ital. 403.  
*Buglossum sylv. minus, fl. azureo, rad. perenni* 333.  
*Heliotropium medium strigosius Ital.* 196.  
*Lycepsis lato Plantaginis* folio 1026.  
*Betonica Alpina incana purpurea* 340.  
*Calamintha Pulegij* odore minor, *Nepetella* Ital. 1166.  
*Horminum sylv. inciso folio, cæso flore* 220.

*Horminum sylv. majus Hematodes glabrum, fl. cæruleo* 185.  
*Melissa sylv. hirsuta major* 1222.  
*Prunella latifol. Ital. fl. carneo* 562.  
*Stachys Lychnoides incana, angustif. fl. azureo* 1187.  
*Teucrium fruticans amplo & albo flore* 895.  
*Thymum Hircinum Italicum* 887.  
*Alectorolophos Ital. luteo-pallida* 665.  
*Alectorolophos Ital. versicolor spicata* 666.  
*Antirrhinum majus angustifol. amplo flore Romanum* 638.  
*Chamae-Linaria violacea Italica* 1162.  
*Linaria purp-violacea maj. non repens* 1021.

*Plantæ Tetrapetalæ, capit. echinatis, &c.*

*Cardamine sylv. minor Italica* 455.  
*Eruca sylv. fl. albo Italica* 132.  
*Eruca sylv. minor lutea, Bursæ Past. folio* 1016.  
*Jon-Draba Apula Alyssoides spicata* 253.  
*Leucolum mont. luteum subrot. Thlaspi utriculo* 849.  
*Esula frutescens s. Pityusa Romanorum* 197.  
*Tithymalus Dendroides major & verior* 910.  
*Tithymalus Lini folio major* 821.  
*Tithymalus marinus latifolius Ital.* 823.  
*Tithymalus marinus rotundifolius Ital.* 824.  
*Tithymalus marinus fol. retuso Terracina* 833.  
*Tithymalus marinus Myrtifolius Ital.* 1203.  
*Tithymalus marinus serratus Ital.* 1202.  
*Tithymalus mont. Esula folio minore* 822.  
*Polygonatum ramos-perfoliatum luteum* 719.  
*Althea virens rotundif. fl. amplo purp.* 479.  
*Caryophyllata Alpina minima, fl. aureo* 399.  
*Caryophyllata Alpina tenuifol. incana, fl. luteo, longius radicata* 400.  
*Ranunculus Alpin. Coriandri fol. fl. alb. purp.* 456.  
*Ranunculus Appenin. albus Saniculæ, majoris folio* 88.  
*Ranunculus aquat. albus, lato & Feniculi folio* 565.  
*Ranunculus minor, Ruta folio, fl. simpl. grumosa radice* 1153, 2.  
*Ranunculus minimus Apulus luteus* 791.  
*Ranunculus tenuifol. luteus, grumosa radice Soraensis* 581.

*Herbæ Flore Campanulatæ & Pentapetalæ.*

*Campanula minor Alpina, fol. Cochleariæ* 454.  
*Campanula saxatilis, rotundifol. hispida, flore cæso amplo* 453.  
*Rapunculum Alopecurinum fl. albo, Ital.* 892.  
*Rapunculus Cornic. cærul. mont. major* 526.  
 Gen.

*Gentiana Alpina* major, flore aureo & purpureo obsoleto 69.  
*Gentianella Alpina* fugax, fl. aureo 104.  
*Gentianella Alp.* lato rotundiore folio, fl. amplo reflexo, colore azureo 105.  
*Gentianella Alpina* folio acuto, flore minus patulo albo 106.  
*Eadem* flore caruleo.  
*Eadem* flore casto.  
*Gentianella Alpina* verna major, subrotundo folio, caruleo 98.  
*Caryophyllus*, mont. umbellatus, floribus variis, luteis, ferrugineis 497.  
*Cistus angustifolius* *Serpylli* folio, villosus, fl. aureo 488.  
*Cistus Serpylli* folio villosus, fl. pallido 366.  
*Cistus Halimi* folio, fl. luteo majore 291.  
*Cistus Oleæ* folio villosus, fl. aureo 365.  
*Cistus Thymi* folio, saxatilis 290.  
*Geranium Batrachoides*, fl. purp. reflexo 39.  
*Geranium Hematodes* purp. parvo flore 67.  
*Linum* mont. luteum *Ital.* 820.  
*Linum* sylv. latifol. vinoso amplo flore 1013.  
*Lychnis Corallaria* umbellifera *Alpina*, fl. purp. 1005.  
*Lychnis pumila* *Caryophylli* fl. rubello 998.  
*Saxifraga rotundifolia*, fl. albo annua 242.

Herbæ Leguminosæ, Bulbosæ, Anomaleæ, &c.

*Anonis* non spinosa, purpurascens minor 354.  
*Anthyllis lunaria*, fl. luteo *Ital.* 575.  
*Anthyllis lunaria*, fl. luteo *Ital.* 576.  
*Astragalus incanus* toment. pallido globoso flore 722.  
*Lupinus luteus* *Ital.* 1032.  
*Melilotus* maj. *Cilicia*, siliquosa inodora, luteo amplo flore 543.  
*Polygala* mont. *Ital.* fl. aureo 721.  
*Trifolium*, luteum cap. rotundo folliculoso 864.  
*Trifolium Fragiferum* minus, oblongo capite 851.  
*Arisarum* serpent. rotundif. rad. globosa 573.  
*Crocus vernus* minor violaceus, medio purp. 383.  
*Crocus vernus* latif. fl. violaceo diluto max. 384.  
*Narcissus albus* medio-croceus stellatus, parvo calyce *Romanus* 957.  
*Id.* majori calyce ferot. *Romanus* 958.  
*Narcissus* albo-sulphureus, medio croceus, stellatus, minor ferotinus *Romanus* 961.  
*Narcissus* albus medio croceus medius stellatus, ferotinus *Romanus* 962.  
*Thalictrum Batrachoides* minus, fl. albo 480.

*Valeriana* bulbosa suaveolens 867.  
*Valeriana* mont. minor, integris foliis 868.  
*Fungus Coralloides* Roseus 1259.  
*Fungus Coralloides* luteus 1260.  
*Polypodium* majus, acuto folio *Viterbiense* 110.  
*Gramen Typhinum* aquat. supinum minus 54.  
*Chamaelea pumila* saxatilis, fl. pallido 234.  
*Laurus latifolia Italica* 877.

## II.

A FURTHER ACCOUNT of the  
 Book entituled, APOLOGETICKS  
 of the Learned Athenian Philosopher  
 ATHENAGORAS, &c.  
 published by Mr. HUMPHREYS.  
 (The first Account may be seen above,  
 pag. 162.)

II. THE next Piece, contained in this Volume, is a Dissertation upon Athenagoras, and his Remains, written by Mr. Humphreys. That Father lived in the Second Century: He composed an *Apology for the Christian Religion*, and a *Treatise concerning the Resurrection of the Dead*, which are still extant. Mr. Humphreys gives us the Character of *Athenagoras* in the following Words. He "was  
 " of a magnificent and enterprizing Spirit,  
 " discussing the highest Points of Philosophy,  
 " and defending the capital Articles of Religion. A rich Vein of Thought flows  
 " through all his Compositions, and he is  
 " plainly very far from endeavouring to say  
 " all that can be said on the Subject he  
 " handles. He seems to have had a warm  
 " and clear Imagination, which made him  
 " conceive things fully, and a great Sagacity  
 " and Judgment, which enabled him to  
 " make a fine Arrangement of his Notions,  
 " and determine with great Accuracy and  
 " Exactness. His Style is strong and manly,  
 " and his Expression bold and raised. The  
 " Style, indeed, and Expression of all the  
 " Greek Philosophers differs very much from  
 " that of their other Authors; and *Athenagoras*  
 " seems above most others to have  
 " chiefly affected the Sublime in his Expression,  
 " but to have been abrupt in his Style  
 " and Manner—— " This

" This Learned *Apology* (says Mr. *Humphreys*) will take away the Reproach cast on the Fathers and Primitive Heroes of our Faith, that they were all Men betrayed into a Scheme, through Ignorance and Weakness——God hath not left himself without Witnesses of any Kind: And some of the Ancient Fathers were Masters of such Human Learning, as makes it impossible to imagine, they should suffer themselves to be carried away by a gross Imposition. All were not called to follow our Lord and Master from *mending their Nets*, or the *Receipt of Custom*: St. Paul was called from the Feet of *Gamaliel*, and *Athenagoras* from the Schools of *Athens*.

" And further, when this Charge of Ignorance is made against the Fathers, it is generally urged after a very unfair Manner. Some few Particularities of the Times and Age in which they wrote, or a Disagreement in some Points from the Modern Philosophy, are amassed together as sufficient Instances of it. But sure, notwithstanding they may differ from the Systems of the Moderns in their Philosophical Notions, they may have been great Philosophers, and very learned in their Generations, and in the Literature of the Times, which is all they could humanly be supposed to have. The Ingenious and Learned *Laurentius* hath been often triumphed over, for asserting that there were no *Antipodes*, though an Opinion in his Time not received by the Generality of Scholars. There are the same Revolutions in the Learned World, as in the Civil; and every Party of Notions and Opinions have *their Day*, and by turns rise and fall. The Old Philosophy hath filled the Mouths of all Men, the Modern doth now. *Aristotle* hath had his Thousand Commentators; and substantial Forms have been admired. But now a new System is advanced, new Principles and new Theories are invented: Yet it is not to be doubted, but these will also sink and vanish, and a new Race of Things appear in the Learned World——The present Moderns think, they have thrown the past Ages at a vast Distance in Science and Learning; and I question not, but the future Moderns, some few Centuries hence, will, with the same Modesty, think the present Generation no wiser, than those now think their Forefathers

were. Since then there apparently is such a Vicissitude and Change in Schemes of Philosophy, why should it be Matter of such Scandal to the *Fathers*, not to have been of Opinions, which were not broached till a Thousand Years after them? Besides, it is to be observed, that the first Confessors of our Faith came out of all Sects and Nations to embrace it; and hence, for the most part, still retained their former indifferent Notions and Opinions; and therefore, in Discourses on Point of Religion, have occasionally spoken of some Matters of Philosophy and Learning with a Tincture of that particular Sect they formerly espoused. Nor can I see any Detriment thereby accruing to Religion, since the fundamental Doctrines are still preserved entire——

These Observations are very judicious. I shall add upon this Head, that to say that an *Ante-Nicene* Father was too credulous, or that he had not his full Weight of Orthodoxy, can be no Affront upon him. But to assert that he was a Novice in Religion, is, in my Judgment, the most scandalous Reflection that can be made upon a Doctor of the Primitive Church.

Mr. *Humphreys* takes notice, that there are several curious Points of Learning concerning the Ancient Theology, both *Greek* and *Egyptian*, in *Athenagoras's* *Apology*; and then he tells us, that he confines himself in this Dissertation to Three Heads, the first whereof concerns the *Trinity*; the second, *Prophecy* or *Inspiration*; and the third, the *Plastick Nature*, or *Energetick Life* of Things. I omit what the Author says upon the first Head, because I shall take notice of *Athenagoras's* Doctrine concerning the *Trinity*, when I come to give an Account of his *Apology*.

Let us proceed therefore to the Second Head. There are Two vulgar Errors, says the Author, concerning *Prophecy*: The First is, that the Prophets knew not what they spoke, whilst they were under the Influence of the Holy Spirit; and the Second, that all things, seen or done in a Prophetick Vision, were external, and apprehended by the Senses. Mr. *Humphreys* is the more willing to animadvert upon those two Errors, because (says he) they have not only spread in Books, and by a Traditionary Ignorance of the Vulgar, but have of late Years furnished us with a Sect of new Prophets, false Pretenders to that Holy Gift.

Our



Our Author observes, that the Prophets are never represented in the Holy Scripture, as mere Machines, that knew not what the Holy Ghost spoke by them: On the contrary, they were perfectly conscious of every Revelation communicated to them, and that some superior Nature actuated and moved their Minds by a Divine Impulse. It was the general Opinion of the Jews, that all supernatural Effects were produced by Angels acting according to the immediate Command of God. Wherefore, in order to excite and combine those Images, that were requisite to make a Discovery of God's Will to the Prophets, an Angel of the lowest Rank, that is, (to speak like a *Cabbalist* and a *Platonist*,) a Spirit more immersed in Matter, Drowsy, and less awakened, and consequently of nearer Affinity to a Mind united to a Human Body, was ordered to act upon the Soul, and make a proper Combination of Images or Ideas in it. Mr. *Humphreys* believes, that any Man of a devout and Religious Disposition of Mind might be a Prophet; but he adds, that the higher Degrees of Prophecy, such as Raptures to the Third Heaven, require great Natural Abilities. Some Communications of the Holy Spirit suppose, among other Qualifications, a great Strength and Clearness of Imagination in order to receive Visions. If the Imagination is weak and imperfect, or vitiated by any Accident, a Man will be altogether unqualified to receive such Visions, as those of *Ezekiel* and *Daniel*, unless God be pleased to correct the Imperfection and Weakness of the Imagination. And because this imaginative Power paints the Objects in stronger and more lively Colours, or in weaker and fainter ones, proportionably to its Strength, and is more perfect in Youth, than in declining Age; therefore Visions, which require a great Strength of Imagination in the Person who sees them, are always in the Holy Scripture appropriated to young Men. Thus the Prophet *Joel* says, *Your young Men shall see Visions*. The Learned Mr. *Dodwell*, in his Fourth Dissertation upon St. *Cyprian*, takes notice of this, as of a thing which had not been observed by the Christians. *Maimonides* before him was of the same Opinion, and inferred it from the same Text in the Prophet *Joel*. Here follows Mr. *Dodwell's* Observation. "But concerning Visions, says he, I must by the way make a Remark, which

" I think hath been omitted by others, and which I gather from this Celebrated Text in *Joel*: *And your Sons, and your Daughters shall prophesy; your old Men shall dream Dreams, and your young Men shall see Visions*. Here *Dreams* are plainly appropriated to old Men, as *Visions* are to young Men: And for this Reason, because that vehement Agitation of the Humours of the Body, and rapid Motion of the Spirits, could not be born, but in the full Vigor of Youth. For Visions excited a great Terror, like that of those, who upon the Sight of an Apparition, are seized with a Trembling and Paleness, and fall into a Leanness, and dangerous Habit of Health, &c". Mr. *Dodwell* concludes his Remark with this Passage out of *Seneca* the Tragick:

——— *Si foret viridis mihi* ——  
*Calidusque sanguis, pectore excuterem Deum.*

The Second Thing to be observed concerning Visions, says Mr. *Humphreys*, is, that the Actions said to be done by the Prophets, were not really performed by them, but only mentally, which was also *Maimonides's* Opinion. The following Passage of that Rabbi is somewhat long; but it will be read with Pleasure. "As it often happens in a Dream, says he, for a Man to seem to take a far Journey into this or that Country, to marry a Wife there, to live there some Time, to have a Son by her, to give him such or such a Name, and he to prove dutiful or undutiful: So are we to understand several things in the Parables of the Prophets; and all they are said to do or see, is to be conceived only as done in the Vision of Prophecy. Whatever those Parables mention, as Actions done by the Prophets, or of the Space and Length of Time between one Action and another, or of going from one place to another, all this is to be conceived as only exhibited to the Mind in the Prophetick Vision, and not as true, real, and external Actions, though some of them are described with the same Exactness, as if they were indeed transacted. For since, in the Beginning, the whole was declared to be a Prophetick Vision, there was no need to repeat at the relating every Part, or Incident, that it was done in Vision of Prophecy. As when once the Prophet had said, the Lord

" said unto me, there was no further Explanation necessary, that it was in Vision, or in Dream. But the vulgar have entertained a Notion, that all those Actions, Goings from one Place to another, Questions and Answers, were really performed by the outward Senses, and not only mentally, and in the prophetick Vision. Therefore I have proposed to my self to explain this Matter, and give some Instances, wherein it is impossible for any Man of Sense to doubt, but that they were mere visionary Apprehensions, and not external Actions; and touch on some other Examples, which will suffice to shew what Judgment ought to be made of all the rest.

" An Instance, which is manifest, and beyond all possible doubt, we have in those Words of Ezekiel, VIII. 1. *I sate in my House, and the Elders of Judah sate before me, &c. III. 23. Then the Spirit took me up, between the Earth and the Heaven, and brought me in the Visions of God to Jerusalem. And, then I arose, and went into the Plain. As that also happened only in the Vision of Prophecy, which is said of Abraham, Gen. XV. 5. And he brought him forth, and said. As also that spoken of Ezekiel, And set me down in the midst of a Valley, which was full of Bones. And in the Vision, in which he was carried to Jerusalem, we find this Passage: And he brought me to the Door of the Court; and when I looked, behold a Hole in the Wall. Then said he unto me, Son of Man, dig now in the Wall; and when I had digged in the Wall, behold a Door. All this must only be mental and visionary, and not external. And like to this is the following, Ezek. IV. 4. Lie thou also upon thy left Side, and lay the Iniquity of the House of Israel upon it. And lower, Take thou also unto thee Wheat, and Barley, and Beans, and the rest. And in the next Chapter we read, And thou Son of Man, take thee a sharp Knife, take thee a Barber's Razor, and cause it to pass upon thy Head, and upon thy Beard. All these Actions must be conceived only as internal Transmutations, and especially the last of shaving himself, because that Action is contrary and repugnant to an express Command in the Law: For Ezekiel was then Priest, and therefore bound by the Law not to shave some Parts of his Head and Beard. Thus also is that in Isaiah to be*

understood: *Like as my Servant Isaiah hath walked naked and barefoot three Years.* People of small Sagacity take all these things in a very wrong Sense, and imagine the Prophet every where relates what was commanded him to do, and which he actually did. Thus the Prophet says, he was commanded to dig in the Wall, and he did dig, when it is plain he was all the time in Babylon. Thus we read concerning Abraham: *The Word of the Lord came to Abraham in a Vision; and in the same Vision, he brought him forth abroad, and said, look now toward Heaven, and tell the Stars, if thou be able to number them.* As it is here plain and evident, that in the Vision of Prophecy he seemed to be brought out from the Place where he was to see the Heaven, and after that was commanded to number the Stars: In this manner are we to interpret that Command to Jeremiah: *Take the Girdle which thou hast got, which is upon thy Loins, and arise, go to Euphrates, and hide it there in a Hole of the Rock.* His Obedience to this Command, the hiding the Girdle, and fetching it again a long while after, is merely visionary; neither did Jeremiah ever go out of the Land of Israel to Babylon, or ever see Euphrates. So too that of Hosea, *Go, take unto thee a Wife of Whoredoms, and Children of Whoredoms.* So he went, and took Gomer, the Daughter of Diblaim. All this was transacted only in Vision. And so in general of all Passages in the Prophets of the like kind, where any one is said to go to hear, to see, or do such and such things, though all the minute Circumstances of Time, Place, and Persons, be exactly recited, the whole is still to be considered as merely visionary, and in no Kind real and external.

I proceed to the Third Head of this Dissertation, wherein the Author treats of the Doctrine of *Athenagoras* concerning the Resurrection. That Father makes use of this Argument to prove, that the Body must necessarily be raised. God, says he, will certainly punish the wicked, and reward the virtuous; but in order to this, he must raise the Body; seeing it would be extremely unjust, either to punish or reward a separate Soul for what was perform'd jointly with the Body, and in which the latter had so considerable a Share. *Athenagoras* does very much enlarge upon this Head,



Head, and shews that Justice, Temperance, Continnence, and the contrary Vices, cannot be conceived in a Soul distinct from the Body. He adds, that the Law was given to *Man*, as he consists of Body and Soul; and that therefore Rewards and Punishments ought to be received by *Man*, that is, by a Soul and Body joined together. It is plain from the whole Scope of his Argument, says Mr *Humphreys*, that he reasons according to his *Platonick* Notions (for he was a *Platonist*) and ascribes a vital Energy, a plastick Power to the Body; for it was the Opinion of *Plato*, that there is a kind of sluggish Life in all Matter, and that it depends on a great mundane Soul. Mr. *Humphreys* makes some Observations, which I omit, upon the *Plastick Nature* of the Ancient Philosophers, in order to illustrate the Argument of *Athenagoras* for the Resurrection of the Body. I shall not give hereafter a particular Account of that Father's Treatise concerning the Resurrection; but it will be very proper to enlarge upon his *Apology for the Christian Religion*.

III. That Apology inscribed to *M. Aurelius Antoninus*, and *M. Aurelius Commodus*, is an eloquent and solid Discourse. *Athenagoras* represents to those Princes, that the several Nations of the *Roman Empire* had a free Exercise of their Rites and Ceremonies, though never so different and absurd, as he shews by many Instances; and then he adds, "Every particular Person in your vast Dominions admires and partakes of the Benefits of your Clemency and easy Government: All Cities and Communities enjoy their peculiar Privileges; and the whole Body of the Empire is now blessed with the Happiness of a lasting Peace. We only, who are called *Christians*, seem excluded the common Blessings of your Reign. You permit us, though void of all Offence,——and paying the greatest Honour and Adoration to the Divine Being, and the firmest Loyalty to your Persons and Government, to be persecuted, to be plundered, to be *legally* murdered; and for no other Reason, than because we wear a peculiar Name, because we are called *Christians*."

"We——intreat your Protection, that we may no more lie at the Mercy of every vile Informer. Our Persecutors do not content themselves with fining us,

"with Deprivation of our Estates and Fortunes, or with putting any Mark of popular Infamy and Disgrace on us: The greatest Damages of this Kind we could patiently bear: We have learned to despise these things, though they be so much the Admiration of the vulgar. The Mildness of our Law teaches us, not only to forbear returning Blows when we are beaten, or prosecuting in Law those who injure and rob us, but even to turn the other Cheek to him who hath smitten us on the one side, and to give him our Coat who hath taken away our Cloak: No, our Adversaries Malice goes farther, and attacks our very Lives. They charge us with heavy and false Crimes, such as none but they themselves could commit, and such as we were never guilty of, even so much as in Thought. If any one can convict us of any such Fact, great or small, we are willing to suffer the most rigorous Severity, nay, we sue for it. But if we are guilty of nothing but a Name, (for as yet no Christian hath suffered any thing from a legal Conviction, but only from the ill grounded Censure of the vulgar;) If our Persecutors can prove nothing on us but a Word, it will become you, most mighty, most merciful, and most wise Princes, to protect us by your Laws: That whereas every Person in particular, and all Communities in general, reap the Benefits of your gracious Government, we too may enjoy our Share of the common Happiness, and may bless you for a Deliverance from the Tyranny of Informers.——The Judges examine not what any of us may have committed; they enquire only into our Name, as if our Name were a Capital Fact.——We request—that we may be no more persecuted or punished, only because we are called *Christians*. For what Crime can there be in a Word? But let us be proceeded against for Facts; and according as they are proved, or not, let us be acquitted, or condemned. No one, as a Christian, is wicked; if he be, he only dissembles the Profession. We observe the Philosophers are thus tried: No one is sentenced, or cleared, for his Sentiments or Opinions, without any Facts being proved against him. And if any one be convicted, he is punished; but Philosophy is charged with

"no Guilt. The Person, who acts illegally, is guilty; but the Profession is blameless: And if the Person disprove the Accusations, he is cleared. Such an equitable Proceeding as this, we desire. Let our Lives be examined, and let our Names be no more thought Crimes——

"Common Report charges us with three Crimes; *Atheism, Feasting on Human Flesh, and Incest*. And if this Charge be true, we desire no Mercy. Spare no Age, or Sex; drag us to Tortures; extirpate so profligate a Crew with their Wives and Children". *Athenagoras* having shewed the Unreasonableness and Absurdity of such Accusations, adds: "Make a strict Examination into our Lives, search into our Tenets and Notions, into our Obedience and Loyalty to your Family and Government, do this with the same Impartiality with regard to us and our Adversaries, and we shall come off Conquerors: We are ready to lay down even our Lives for the sake of Truth.

Afterwards the Eloquent Father undertakes to answer each of the three Accusations just now mentioned. In Answer to the first, he gives us an Excellent Notion of the Deity in the following Words. "We distinguish GOD (says he) from any thing material; we affirm him to be a Being perfectly different from Matter; and in consequence of this, believe him to have Attributes entirely incompatible with Matter. We believe God to be a Being Self-existent and Eternal; but Matter we own to have been created, and to be corruptible; and therefore are very far from the *great Impiety of Atheism*. Could we be guilty of Notions, such as those of *Diogenes*, when we cannot but see such convincing Proofs of a Divine Nature, and of Religion, in that standing Miracle, the World, its Order and Proportion, its Beauty and Magnificence, the Figure and Disposition of all its Parts: Could we be blind to so much Light, and deaf to the Voice of all Nature, we should be deservedly accused and persecuted. But since we, on all Occasions, declare the Existence of one God, the Maker of all things, and who is himself uncreated, and created all things by his WORD, it is evident we maintain no such impious Tenets, and are unjustly accused and persecuted.

*Athenagoras* shews, that several Heathen Poets and Philosophers believed the Unity of God, and proves that Unity by some Philosophical Arguments, and some Passages out of the Prophets. In the next place, he gives this further Notion of the Deity, attended with his Doctrine concerning the Trinity.

"It is abundantly plain then, says he, that we do not deny the Existence of a God: We, who maintain, there is one uncreated, eternal, invisible God, not subject to Passions, nor to be circumscribed in Place, not capable of Divisibility, only to be comprehended in the Mind and Spirit, and endued with incomprehensible Glory, Beauty, Power, and Majesty; by whom all things were made through his WORD, were disposed in this beautiful Harmony, and are continually sustained. We believe too in the *Son of God*: Let not this be a Subject of a Ridicule, because we mention a *Son of God*. We have not the same Notions of God the Father, or the Son, as your absurd Poets and Mythologists have, who make their Gods as foolish and as wicked as themselves. The Son of God is the *Word* of the Father, in Power and Energy: By him and through him were all things created: For the Father and the Son are one: The Father is in the Son, and the Son is in the Father, by the Unity and Power of the *Holy Ghost*. For the Son of God is the *Wisdom* and *Word* of God. If you desire a further Explanation of the Meaning of *Son* in this Point, I will endeavour to give you a brief one. He is the first-born of the Father, but not as ever beginning to exist; for from the Beginning, God being an eternal Mind, must have had, from all Eternity, the *Word* in himself; and as the *Wisdom* and *Power*, he exerted himself in all things: All Matter was subject to him by Formation, and the Elements blended together, and mixed by his Operation. The Prophetical Spirit too confirms this: *The Lord possessed me in the beginning of his way, before his Works of old: I was set up from everlasting, from the beginning, or ever the earth was.* And as for the *Holy Spirit*, who speaks to us in the Prophets, we assert him to proceed from God, and returning to God, as a Beam proceeds from the Sun, and is reflected back again. Who then can but

"wonder



“ wonder to hear us charged with Atheism,  
 “ who declare there is God the Father, and  
 “ God the Son, and the Holy Ghost, who  
 “ acknowledge their Power in Unity and  
 “ Distinction”!

The Author proceeds to discourse of Angels in a few Words, and then adds: “ What  
 “ are our Rules and Doctrines? Even these:  
 “ *I say unto you, Love your Enemies, bless them*  
 “ *that curse you, pray for them that persecute*  
 “ *you;—that ye may be the Children of your*  
 “ *Father which is in Heaven; for he maketh his*  
 “ *Sun to rise on the Evil, and on the Good, and*  
 “ *sendeth Rain on the Just and on the Unjust.*  
 “ Seeing then I make my Apology before  
 “ Emperors, who are Philosophers, let me  
 “ challenge any of the Tribe of Sophisters,  
 “ who yet pretend to give their Readers such  
 “ Information and Happiness from these Stu-  
 “ dies, to shew such a mild Disposition of  
 “ Soul, a Heart so clear from Rancour and  
 “ Malice, as to return even their Enemies  
 “ Love for Hatred, to bless those who un-  
 “ justly revile them; nay, to pray for those  
 “ who attempt their very Lives. Do not  
 “ they always act the contrary Part? Do  
 “ they not always study a severe Retaliation?  
 “ Nay, do they not professedly teach an Art  
 “ of Words, and not a Rule of Actions?  
 “ But among us, you find unlettered Men,  
 “ ordinary Mechanicks, and even Women,  
 “ though they cannot by Words defend or  
 “ advance our Religion, yet adorn it, and  
 “ set it off by bright Examples in their  
 “ Actions: They study not the Fineness of  
 “ Composition, but practice the Solidity of  
 “ Virtue: When struck, they strike not  
 “ again; they prosecute not those who rob  
 “ them; they are charitable to such as stand  
 “ in need of their Assistance; and, in a  
 “ word, love their Neighbours, (that is, all  
 “ Men,) as themselves. And can we be  
 “ imagined to exercise such an Innocence  
 “ and Purity of Life, if we did not believe  
 “ there was a God, who presides over Man-  
 “ kind? No certainly; but being thorough-  
 “ ly convinced, that we shall one Day give  
 “ an Account of our Lives and Actions to the  
 “ great Creator of us, and all the World,  
 “ we chuse such a gentle, meek, and gene-  
 “ rally despised Method of Life; assuring  
 “ our selves that we can suffer no Evil from  
 “ our Persecutors, no, though it were the  
 “ Loss of our very Lives, which can be of  
 “ any Value or Consideration, when com-

“ pared to that exceeding great Reward,  
 “ which God will give us hereafter.

I shall insert here another Passage concern-  
 ing the Trinity “ We study to know God,  
 “ and his Coessential Word; what is the  
 “ Unity of the Son with the Father, and the  
 “ Communion of the Father with the Son;  
 “ what the Holy Ghost; what is the Unity  
 “ of these Three; what the Distinction of  
 “ them who are one, the Father, the Son,  
 “ and the Holy Ghost \*”.

The following Lines are very remarkable.  
 “ Most of those who are so violent in accu-  
 “ sing us, are Persons of the grossest Stupi-  
 “ dity: Without Learning, without good  
 “ Sense, who know nothing of Philosophy,  
 “ nothing of Theology, place all Piety in  
 “ outward Sacrifices and Ceremonies: These  
 “ are they who accuse us of *Atheism*, who  
 “ themselves can tell no Difference between  
 “ God and a Cloud; and for no other Rea-  
 “ son, than because we do not worship those  
 “ as Gods, which the generality of Cities  
 “ and States fondly believe to be such.

*Athenagoras* shews with great Eloquence  
 the Absurdity of offering up Sacrifices, and  
 worshipping Statues and Images. He very  
 much enlarges upon the Gods of the Hea-  
 thens, traces up their Original, and disco-  
 vers the Ridicule of those Philosophers, who  
 had recourse to allegorical Explications, in  
 order to justify the common Theology. In  
 this Part of the Book, *Athenagoras* says  
 (which was the Opinion of several Ancient  
 Fathers) that the wicked Angels fell in  
 love with Women, by whom they begot  
 the Giants. He ascribes to those evil Spirits  
 some surprising things, that were said to be  
 performed by Idols.

I proceed to the other Accusations against  
 the Ancient Christians, viz. *Feasting upon*  
*human Flesh, and promiscuous Copulations.*  
 Those Calumnies are raised by the Heathens,  
 says *Athenagoras*, “ to palliate their own ma-  
 “ licious Prosecution, to terrify us from our

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\* *Athenagoras* says in another place. “ We  
 “ acknowledge God, and the Son his Logos,  
 “ with the Holy Ghost, one as to their Power,  
 “ (or one Power) even the Father, the Son, and  
 “ the Spirit; the Son to be the Mind, the Word,  
 “ the Wisdom of the Father, and the Spirit to  
 “ proceed as Light doth from Fire”.



“ Profession, or to inflame the States and  
 “ Princes, and exasperate the vulgar against  
 “ us by such an enormous Charge of Vil-  
 “ laines”. I need not enlarge upon the  
 Refutation of such horrid Calumnies: It  
 will be sufficient to insert two or three Pas-  
 sages, that are very glorious to the Primitive  
 Christians. “ Had we no Hopes beyond the  
 “ present Life, and these sensual Enjoyments,  
 “ *says the Author*, there might be a probabi-  
 “ lity we might follow the Dictates of Flesh  
 “ and Blood, and be Lovers of Pleasure.—  
 “ But we, who believe an Omnipresent and  
 “ Omniscient Being observes our Thoughts  
 “ and Actions, and that he is Light, and  
 “ sees the hidden things of our Hearts; we,  
 “ who believe that after being delivered  
 “ from this mortal Condition, we shall en-  
 “ joy a happier, and eternal, heavenly Life  
 “ hereafter, living for ever with God, not  
 “ subject to Passion or Change, not like  
 “ Flesh and Blood, though we shall have  
 “ Bodies, but like pure heavenly Spirits †.  
 “ *And the Truth of this we confess even at the*  
 “ *Stake, and in the midst of Flames.* For  
 “ God hath not made Man like the brute  
 “ Beasts, hath not formed him for a momen-  
 “ tary Life, and then to perish, and be lost  
 “ in Annihilation——

*Athenagoras* was a very chaste Christian Phi-  
 losopher, and represents all the Christians of  
 his Age as chaste as himself. “ We are not  
 “ allowed (*says he*) to look with the Eye  
 “ of Concupiscence on a Woman. For,  
 “ (*says our great Lord and Master*), *Whoever*  
 “ *looketh on a Woman to lust after her, hath*  
 “ *committed Adultery already in his Heart.*  
 “ How can we be suspected of any Breach  
 “ of Chastity, who dare not use our very Eyes,  
 “ otherwise than God designed them, that is, to  
 “ be Lights to our Bodies? Who think, that  
 “ to look with Concupiscence, is to com-  
 “ mit Adultery; nay, believe we shall be  
 “ judged for our very Thoughts”.

The following Passage is certainly very  
 remarkable. “ According to the Differences  
 “ of Age, we esteem some as Brothers and  
 “ Sisters, and others as Sons and Daughters,  
 “ The Elder we honour as Fathers and Mo-  
 “ thers, and esteem it one of the greatest

“ Acts of our Religion to preserve chaste and  
 “ unpolluted the Bodies of those, whom we  
 “ call Brothers and Sisters, or by any Name  
 “ of Kindred. Our Religion teaches us, ac-  
 “ cording to a certain Author of ours: *If*  
 “ *any one shall return a Kiss out of Concupis-*  
 “ *cence; and again, a Kiss is to be given with*  
 “ *the greatest Caution, as a Kind of religious*  
 “ *Act; for if it be polluted but with the least*  
 “ *impure Intention, it puts us in danger of the*  
 “ *Loss of eternal Life.* Having therefore a  
 “ sure Hope of everlasting Life, we despise  
 “ the present sensual Pleasures and Enjoy-  
 “ ments. When we marry, according to  
 “ the Laws of our Religion, it is only for  
 “ Procreation. As the Farmer, after sowing  
 “ his Ground, waits for the Harvest, and  
 “ sows no more; so we make the getting of  
 “ Children the Measure of our Concupis-  
 “ cence. And among us, you will find  
 “ many Men and Women, who continue all  
 “ their Lives unmarried, hoping to come to  
 “ a nearer Union with God by that Means.  
 “ Since we do think Virginity to be more  
 “ acceptable to God, and do abstain from all  
 “ impure Thoughts and Imaginations, how  
 “ can we be supposed guilty of Actions,  
 “ which we dare not think of? Our Religi-  
 “ on is not a Study of Words, but a Practice of  
 “ Actions and Virtues. We therefore con-  
 “ tinue in the same Condition we were born  
 “ in, or marry once only. For, a Second  
 “ Marriage is by us generally esteemed a  
 “ specious Adultery. For, *whoever shall*  
 “ *give his Wife a Bill of Divorcement, and*  
 “ *shall marry another, commits Adultery,* says  
 “ our Lord; whereby he doth not permit a  
 “ Man to divorce the Woman, whose Vir-  
 “ ginity he had, and to marry another.  
 “ For he who deprives himself of his first  
 “ Wife, nay, if she should die, and marries  
 “ again, is a clandestine Adulterer——  
 “ Seeing then that we are such, how come  
 “ we to be charged with such Abominati-  
 “ ons”? It plainly appears from this Pas-  
 sage, and several others to be found in the  
 Ancient Fathers, that the Primitive Christi-  
 ans professed a very great Chastity.

The Heathens, says *Athenagoras*, accuse  
 us of eating Human Flesh, and persecute us  
 contrary to the Laws made by you, and your Roy-  
 al Ancestors: (These last Words are very re-  
 markable:) “ So that now your Proconsuls  
 “ and Deputies, in several Countries and  
 “ Nations, are not sufficient to hear and de-  
 “ termine

† There is something wanting in this long Pe-  
 riod to make it complete.

“ terminate the perpetual Informations against  
 “ us—How can we be charged with eating  
 “ human Flesh, who are unwilling to see a  
 “ legal Execution? The Spectacles of the  
 “ Theatre, the Games, the Combats of the  
 “ Gladiators with one another, and with  
 “ Beasts, such especially as are exhibited by  
 “ you, are generally admired; but we think,  
 “ looking with Pleasure on such Slaughters  
 “ of Men, is a Step towards Murder, and  
 “ therefore abstain from all Sights of this  
 “ Kind”. This Passage puts me in mind of  
 what *Tertullian* says, viz. that nothing deterred so much the Heathens from embracing Christianity, as their being debarred the Liberty of assisting at the publick Spectacles †.

If the following Words of *Athenagoras* are to be understood in their full Sense, it must be confessed, that the Christians of his Time were very extraordinary Men. *We act—* always, says he, in Obedience to Reason, and to our Principles, and never contrary to them.

The promiscuous Copulations, of which the Ancient Christians were accused, are such a horrid Calumny, that one may very well wonder how the Heathens could be so wicked as to be the Authors of it. But the thing will appear less strange, if it be considered that the same Calumny was raised against the Protestants at *Paris* in the Beginning of the Reformation, as it appears from the following Passage of *Beza*. “ In the Year 1560, says he\*, the Reformed were prosecuted at *Paris*, upon the Deposition of two young Men, who had been bribed for that Purpose. The Information imported, among other things, that Men, Women, and Maids had met several times in the Night in the House of an Advocate named *Boulard*; that upon *Thursday* before *Easter*, after they had put out the Candles, Men and Women lay together promiscuously, and that the Witnesses perceived among other Women the Advocate’s Wife, and two of his Daughters, one of which falling to the Lot of one of the said Witnesses, he lay with her two or three times for his Share. The Advocate’s Wife made

herself Prisoner with her two Daughters, to clear her self from the Infamy charged upon her. They refused to answer the Interrogatories about Religion, desiring to be first convicted or acquitted of the enormous Crime imputed to them. The Court of Parliament ordered the Maids to be searched at several times by several Surgeons and Midwives. None but an old Matron maintained they were not found (*entieres*;) nor did she positively affirm qu’elles fussent corrompues par attouchement d’homme. She begged their Pardon, after they had been released, and declared that she had been suborned.

The following Passage out of the same Author is no less surprising, and no less proper to be inserted here; for it contains, besides, an Accusation of *Atheism*, &c. In the Year 1557, says *Beza* †, a Doctor of the *Sorbonne* accused the Reformed, in a printed Book, of putting out the Candles in their Assemblies to commit Fornication, of denying the Existence of God, the Divinity and Humanity of Christ, the Immortality of the Soul, the Resurrection of the Body, &c. There are some other Passages of this Nature in the History of *Beza*: Those who have that Work may consult pag. 198, 199, 234, 235, and 236, of the same Volume.

This Article is already so long, that I shall conclude it without any further Remarks upon the Apology of *Athenagoras*. I shall say nothing of the three Fragments inserted at the End of this Book.

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† Ibid. pag. 124.

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### III.

TRAITE’ D’ARCHITECTURE,  
 avec des Remarques & des Observations très-utiles pour les Jeunes Gens, qui veulent s’appliquer à ce bel Art. Par SEB. LE CLERC, Chevalier Romain, D. & G. O. du C. du Roy. A Paris, chez Pierre Giffart, Libraire & Graveur du

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† I trust my Memory in this Quotation.

\* Hist. Ecclesiastique des Eglises Réformées de France. Vol. I. pag. 235, and 238. Antwerp 1580.

du Roy, rue S. Jacques, à l'Image  
de Sainte Therese. MDCCXIV.

That is, *A TREATISE OF ARCHITECTURE, with Remarks and Observations very useful to young People, who design to apply themselves to that noble Art.* By SEBASTIAN LE CLERC, a Roman Knight, Designer and Engraver in Ordinary of the King's Cabinet. Paris. MDCCXIV. Two Volumes in 4to. The First, containing the Treatise, consists of 194 Pages. The Second contains 181 Figures in as many Leaves. Sold by P. Vaillant in the Strand.

**T**HIS New Treatise of Architecture is divided into Seven Sections.

I. The First Section contains an Introduction to the Study of Architecture, and consists of Six Articles. 1. In the first, the Author treats of Architecture in general. 2. In the Second, of the noble Architecture, or the noble Way of Building. 3. In the Third, he shews that an Architect ought to understand Drawing, Geometry, Arithmetick, Mechanicks, the Cutting of Stones, Perspective, and Hydraulicks. 4. He discourses of the Orders of Columns in general. 5. Of the different Orders of Columns. This Chapter is worth reading. 6. The Author considers the different ways of treating of the Five Orders of Columns, and makes several Remarks upon those of *Vignola* and *Palladio*. If those Orders of Columns (says he) had real and undisputable Beauties, the Architects would have agreed among themselves about their Rules and Proportions; but those Beauties being only arbitrary, since they are not grounded upon Demonstrations, those who have treated of them, have given us different Rules according to their Taste and Genius. However, though one and the same Order may have different Beauties and Proportions; yet 'tis certain, that among those several Beauties and Proportions, some are more pleasing, and more universally approved.

Among the principal Authors, who have writ concerning Architecture, *Palladio* and *Vignola* are most esteemed; but many question, which of the two ought to be preferred to the other. The Orders of *Palladio* have different Beauties from those of the Orders of *Vignola*; that is, their Orders have each of them particular Beauties: However, the great Difference, observable between their Compositions, must needs move an Architect to make a choice with respect to some Circumstances. Whereupon the Author makes several Observations upon the Architecture of *Palladio* and *Vignola*, and prefers in some things the one to the other. Those Observations, and many others, have induced him to compose this Treatise. He gives us the five common Orders with new Measures and Proportions. He also gives us a Second *Tuscan* Order, which keeps a Medium between the first and the *Dorick* Order. Besides, he proposes a *Spanish* Order, which he places between the *Roman* and the *Corinthian*, and which, says he, is more elegant in its whole, and its Parts, than the *Roman*. Lastly, the Readers will find a *French* Order at the End of this Work.

II. The Second Section is entituled, Of the Orders of Columns, with new Measures and Proportions, and very useful Observations and Remarks. In this Section, the Author treats of the *Tuscan* Order, of a Second *Tuscan* Order, and then of the *Dorick*, *Ionick*, *Roman*, *Spanish*, and *Corinthian* Orders.

III. The *Pilasters* make the Subject of the next Section.

IV. In the Fourth, the Author discourses of wreathed Columns, symbolical Columns of human Figures, Portico's supported by Columns, and the *Attick* Order.

V. This Section concerns the Conjunction of the Orders.

VI. The Author proceeds to the Doors, Windows, Frontons, Niches, Statues, and Pyramids.

VII. Lastly, he treats of Ballustrades, Balconies, and Steps raised before the Door of a great House. There are at the End of this last Section some particular Observations, attended



attended with a new Composition of a *French Order*.

The Author gives to that Order as much Delicacy, Elegance, and Richness, as he thought he could do without running into Excess.

The Column has 20 Modules, and 5 Minutes or Parts of a Module in height; the Pedestal 6 Modules and 22 Minutes; the Entablature 4 Modules and 15 Minutes: So that the Pedestal has about one third Part of the Column in height, and the Entablature a fourth Part wanting 16 Minutes; the whole Order rising to the height of 31 Modules 12 Minutes.

The Ornaments of the Chapters are three Lillies on each Face, Palms, and a Cock, which is the Symbol of *France*, with a Scutcheon underneath, and a Lyre in the Shade of the Palms under each Corner of the Plinth. These are symbolical Ornaments, says the Author, which the Ingenious will easily explain.

Crowns make the Ornament of the Frize, with a Sun in the middle, which shews (continues the Author) that this Order is consecrated to the Glory of the King of *France*.

This Treatise of Architecture is written with so much Perspicuity, and attended with so many Figures, that every thing will be easily understood. The Figures are very accurate, and very neatly engraved.

#### IV.

*AN ACCOUNT of the People called the WENDEN in Germany. In a Letter written from Berlin to JOHN CHAMBERLAYNE, Esq; by Dr. JABLONSKI, and translated out of Latin by the Author of these Memoirs.*

S I R,

**A**Mong the several Books, which you have been pleased to send me, and for which I return you a thousand Thanks, I have read with great Pleasure the Design of the Reverend Mr. *Richardson*, for promoting

the Conversion of the *Irish* Papists with the Help of Books printed in their own Language. He has wisely joined together two things, which cannot be divided without great Prejudice to so good a Cause: I mean that he intends to carry on his pious Undertaking with proper and lawful Means; and I am persuaded, that when he shall put them in Execution, they will be attended through God's Blessing, with a very happy Success.

I hope, Sir, that neither you, nor Mr. *Richardson*, will be displeased with me for sending you a short Account of a People in this Country, who seem to have a great Affinity with the *Irish* Papists. There are to this very day in *Germany* considerable Remains of the Ancient *Venedi*, (commonly called the *Wenden*,) who formerly inhabited along the *Vistula*, but now along the *Oder* and the *Sprehe*. Their Habitations begin about three German Miles from *Berlin*, and from thence through the Upper and Lower *Lusatia*, reach on the one side into *Misnia*, and on the other into *Silesia*. They are partly subject to the Emperor, and the Elector of *Saxony*, and partly to the Elector of *Brandenburg*. It is not easy to know the Number of that People. There are in that Part of *Lusatia* belonging to the Elector of *Brandenburg*, 124 Villages of the *Wenden*, divided into 24 Parishes, besides many others in that Part of *Silesia* that belongs to the same Elector, and in other Territories; whose Number is unknown to me, as well as that of those situated in the Emperor's and the Elector of *Saxony's* Dominions. That People being originally *Sarmatians*, speak the *Slavonian* Language; and though they have been surrounded by the German Nations for so many Ages, yet they are still very fond of it. Part of them having crossed the *Elbe* in the Time of *Charlemagne*, settled themselves in the Territory of *Lunenbourg*; and because they were not very numerous, they forgot their own Language in Time. Several Ways have been tried to use those, that live amongst us, to speak no other Language but the *German*. To that end, a German School was set up in every Parish: Besides, German Ministers, who did not understand the *Slavonian* Language, were appointed in most Churches; and no Books were printed in that Tongue, in hopes that by such means the *Wenden* would be forced to learn the *German* Language.

But

But none of those Expedients had the desired Effect. The Schools proved of no Use, because the *Wenden* do not live in Cities or Towns, but only in Villages, being generally Husbandmen; and therefore young People, who sometimes lived in far distant Villages, could not easily go to School, especially in the Winter, which was the only Time for it, since their Parents wanted their Assistance in the Summer. Thus, Children were glad to forget in the Summer, what they had learned against their Will in the Winter. Their Parents were well pleased with it, being unwilling to change their Mother Tongue for that of *Germany*.

The *German* Ministers, set over the Churches of that People, proved very unsuccessful; for, not being understood by their Congregations, they could not edify the greatest Part of them, especially the Women: And it appeared by Experience, that after the Space of Thirty Years and above, the Pastor did not understand his Flock, nor the Flock their Pastor. Whereupon, by Order of the Supreme Magistrate, most of the *German* Ministers were removed from the Churches of that People, and others of their own Nation appointed to instruct them. Lastly, it was found that Want of Books did rather keep up their Ignorance, than make them desirous to learn the *German* Tongue; for they despised those Books, the Excellency whereof was unknown to them.

Thus, Sir, you may easily judge of the unhappy Condition of that ignorant People, who have no Books, no Spiritual Food, and no other Help towards Devotion, but some few Prayers and Hymns, which they learn by heart. Nor was there any Part of the Sacred Writings printed for the Use of so many Churches. But every Minister alledged the Scripture in his Sermons, as well as he could translate it out of *German* into the Language of the *Wenden*.

At last, King *Frederick*, of glorious Memory, resolved to remedy so great an Evil, being assisted in that excellent Design by the Rev<sup>d</sup> Mr. *Gottlieb Fabricius*, a pious and very zealous Minister of the *Wenden*. This Minister having learned the Language of that People, not without great Labour, and published a Catechism translated into their Language, went about a larger Work, and in the Year 1709, put out the whole New Testament in the same Tongue; and now he is about an

Edition of the *Psalms* and Sacred Hymns. When that good Man came first of all to his Parish consisting of six Villages, he found no School there; but notwithstanding the Opposition he met with, even from his Parishioners, he sent a Schoolmaster to teach the Youth of two of those Villages. By which means it quickly fell out, not only that those two Villages were well pleased with that School, but also that the Inhabitants of the other Villages desired to have School-masters; and Three were appointed for their Instruction. Mr. *Fabricius* taught all those School-masters to read the Language of the *Wenden*, and how to instruct the Youth; which he could not do without great Labour. But the Seed he had scattered, produced a plentiful Harvest: For, not only several Hundreds of young People learned to read; but their Parents, who thought their Children might very well be as ignorant as themselves, being at last affected with a sort of Jealousy, desired to learn to read of their own Children, and continue to do so every Day. It happened in some Places, where there was no Schoolmaster, that when young People led the Horses to the Pasture, if any of them had been taught to read, the others learned of him, whilst the Horses were Grazing.

Such was the Effect of the Piety of one Man, supported by the Authority of a most pious Prince, who shewed how well he stood affected towards so good a Design by his *Rescript* to the Regency of the New March, dated Sept. 22. 1708. Wherein he says, "the Church (in *Grapke & Dubro*) is afraid, that if the Minister of that Place be removed, they shall have a Minister who does not understand the Language of the *Wenden*, as you may see from their Petition—— Forasmuch as we do not remember, that the Use of that Language has been forbidden by any *Edict* or Royal Mandate; but on the contrary, think it a Glory to us to have a People of a foreign Language among our Subjects — You shall take particular Care, that the aforesaid Congregation may not have a Pastor, who, for want of understanding the above-mentioned Language, would not be able to instruct the Flock committed to his Care in all the Duties of the Christian Religion, &c". Thus far the King, who desired that God should be glorified by Men of different Languages.

But

But your Country, Sir, has also contributed something towards it. For, the Illustrious Mr. Halles being some Years ago in that Part of Germany, caused an English Book entitled, *A Pastoral Letter from a Minister to his Parishioners*, to be translated into the Language of the Wenden, and to be printed at Bautzen, a Town in the Territories of the Elector of Saxony; and he took care to have the Copies dispersed, not without the great Advantage and Edification of that ignorant People. There are in the Territory, just now mentioned, many Wenden, who profess the Popish Religion; and we hope to bring them over to the Protestant Religion by teaching them to read, and with the Help of printed Books. 'Tis certain, that some Wenden having learned to read, are grown curious, and apply themselves of their own Motion to learn the German Tongue, that they may be also benefited by the Books written in that Language. Thus, what was thought to be an Obstacle to the spreading of the German Tongue among that People, will in a great measure contribute towards it.

But it is time to conclude this long Letter with assuring you, that I am,

S I R,

Your most Humble,

and most Obedient Servant,

Berlin. 5. May.

N. S. 1714.

Dan. Ern. Jablonski.

*The Readers will find some other Particulars concerning the Wenden in the First Volume of these Memoirs, Numb. LXXV. Art. II.*

V.

A LETTER of Dr. LE BRUN the Son, Professor of Anatomy in the University of Avignon, to a Physician of the Faculty of Paris, concerning a monstrous Child born at Avignon the 18th of October, 1713.

*This Letter has been communicated to the Authors of the Memoirs of Trevoux.*

S I R,

I Thought you would not be displeased to know what I have observed in a monstrous Child born in our City within these few Days. You are so curious in every thing relating to our Profession, that I hope the following Account will not be unacceptable to you.

The Wife of John Grasset, a Woman of about Forty five or Forty Six Years of Age, was lately delivered of a Girl, who had in the middle of the Forehead a Kind of soft Wen, of the Bigness of an ordinary Orange; and it seemed to be divided in the Middle by a bony Partition. The Nose was flat and squashed; the End of it level with the Palate; the Nostrils stood behind the Gums. All that Part of the upper Jaw-bone, which contains the incisive Teeth, was wanting, as well as the Lip that covers them. An Eye-tooth of a Figure somewhat oval appeared on each Side; and there the upper Jaw-bone began, assuming from thence by degrees its usual Form and Bigness towards both Angles. The Roof of the Mouth was divided into two by an Excreescency of Flesh, about two Lines broad, which reached from the Uvula through the Mouth to the End of the Nose, where it was covered with the Skin and the Epidermis.

The Arms were long and thin, and the Fingers long and crooked, much in the same manner as those of a Monkey. The Breast, the Abdomen, and the remaining Part of the Belly, were in their natural State. The Buttocks and the Anus ended in a Point; and the Anus was so small, that one could hardly have let the End of a Writing Pen into it: And indeed nothing came out that Way, though the Child lived three Days with the Help of some Spoonfuls of Milk.

The Buttocks were covered with thin Hair, as well as the Legs and Feet, which were turned in, with long and crooked Toes.

All those things made every body say in Town, that this Woman had brought forth a Monkey. And indeed, the Child was very like that Animal in its Face, Arms, Legs, and Backside; and one can hardly doubt that it is an Effect of the Imagination of the Mother, who having the Care of a Monkey belonging to a Gentleman of this Country, used to play every Day with him.

A a

Besides



Besides what has been said, there was a great Hole from the second *Lumbary Vertebra* to the Middle of the *Os Sacrum*; and it looked bloody and like a new Wound. That Girl voided through that Hole without any Alteration every thing she took, as soon as she had swallowed it. That Hole was the Space generally taken up by the *Medulla Spinalis*; the Bony Circle, formed by the Spinal Apophyses of the *Vertebra* and the *Os Sacrum*, being wanting in that Place, as well as the *Medulla*. Nothing appeared at the Bottom, but a thick Membrane, which was probably a Continuation of the *Dura Mater*.

These are, Sir, all the extraordinary things that were to be seen outwardly. After the Death of that Child, I took a Survey of the inward Parts. I opened in the first place the Wen on the Forehead, and found it full of a soft Substance, of the Colour of the Brain, and of a Consistence like that of Pap; perhaps because that Tumor had been often squeezed, whilst the Child lived. It was divided into two by the *Falx*, which stuck to a bony Circle of a Crown's Thickness, and reached from the Root of the Nose towards the Mould of the Head: This was the only Part of the Coronal Bone from the Orbits to the Parietals.

The other Parts of the Brain, and those of the Breast and Abdomen, had nothing extraordinary in them. The Womb, the *Tube Fallopiana*, and the *Ovarium*, were in their natural State. I followed the *Oesophagus* very carefully, to see whether it had a Communication with the Hole in the *Os sacrum*; and finding none, I laid open, as neatly as I could, the *Ductus Spinalis*, in which I found no Marrow; which made me think immediately, that this Conduit served instead of the *Oesophagus*. And indeed, having followed it to the *Vertebra* of the Neck, I found it larger than usual, and discovered two Holes in it about the fifth *Vertebra*, big enough to let in a small writing Pen; and putting a small Probe into those Holes, it reached towards the Root of the Tongue on both Sides of the Pharynx. It was in all likelihood through those Holes that the Aliments went down from the Mouth to the *Ductus Spinalis*, and came out through the Hole above-mentioned. All that Cavity was besides lined with the *dura Mater*, from whence the Nerves did originally proceed. I must add, that I found in the Intestines the *Mesenterium* as usually,

whether it proceeded from the Liquor swallowed by the Child, or whether it was separated by the Glands of the Intestines.

This is, Sir, a Subject, that will afford many Reflexions. The Deformity of the Child will doubtless be ascribed to the Imagination of the Mother; but she never thought the *Ductus Spinalis* would serve instead of the *Oesophagus*, and that there would be no Marrow in it. Mr. Mery has inserted two Observations in the *Memoirs of the Royal Academy of Sciences*, about two Children born without the *Medulla Spinalis*; and he conjectures that they had been alive in the Mother's Womb from the Motions which they had occasioned. What I have observed, confirms the Opinion of that Learned Anatomist, seeing that Girl lived three Days, even though the *Ductus Spinalis* served her instead of the *Oesophagus*.

Several Questions remain now to be decided: Whether the *Medulla Spinalis* is absolutely necessary for Life? Whether the Nerves are a Continuation of the *dura Mater*, or of the Fibres of the Brain, and of the *Medulla Spinalis*? Lastly, how that Child could have Motion and Feeling in all the Parts of the Body; seeing the Nerves which proceed from the Spine, could receive no Spirits and Motion but from the *dura Mater*? I leave it to those, who are more learned than I am, to resolve these Questions, and to reason about those Phenomena. To conclude, I shall tell you, Sir, that almost the whole Town went to see that Child; and many Persons, who have been present at the Dissection I made of it, may certify the Truth of what I have said. What remains is to assure you that I am, Sir, Your &c.

## VI.

HISTOIRE de l'Academie Royale des Sciences. Année MDCCXI. Avec les Memoires de Mathematique & de Physique pour la même Année. Tirés des Registres de cette Academie. A Paris, aux dépens de Rigaud Directeur de l'Imprimerie Royale. MDCCXIV.

That

That is, *THE HISTORY of the Royal Academy of Sciences for the Year MDCCXI. To which are added the Memoirs relating to Mathematicks, and Natural Philosophy, for the same Year. Taken from the Records of that Academy. Paris. MDCCXIV. In 4to. pagg. 111, and 323. Sold by P. Vaillant in the Strand.*

I. 1. **T**HE First Piece relating to *Natural Philosophy in general*, and mentioned by Mr. de Fontenelle, concerns the *Communication of the Air with the Water*. 'Tis well known that Water is full of Air, and wholly impregnated with it. As soon as it is in the Vacuum, the Air, contained in it, disengages it self, and comes out in a vast Number of Bubbles. The Mechanism of the Respiration of Fish consists only in drawing out of the Water the Air enclosed in it. But Mr. de la Hire, and his Son, have undertaken to discover what Power forces the Air into Water, and whether it gets into Water with a Swiftneſs proportioned to the Force with which that Power drives it in. To that end, they have made an Experiment; but it has afforded an unexpected Phenomenon, which may be ſeen in the Book. Thoſe Gentlemen are about ſome other Experiments, whereby they hope to explain that Phenomenon.

2. The *Cauſe of the Variation of the Barometer* makes the Subject of the next Article. It plainly appears from the Barometer, that when it rains, but eſpecially when it will rain the Air grows generally lighter. Mr. de Leibnitz, in a Letter written to the Abbot Bignon, gives an ingenious Reason for it. He pretends that an extraneous Body, which ſwims in a Liquid, weighs with that Liquid, and makes Part of its total Weight, whiſt the Liquid bears it up; but when that Body ceaſes to be ſupported, and conſequently falls, its Weight makes no longer Part of the Weight of the Liquid, by which means the Liquid grows lighter. This may eaſily be applied to the Particles of Water: They increaſe the Weight of the Air, when it bears them up, and leſſen it, when it lets

them fall; and becauſe it may frequently happen, that the higheſt Particles of Water fall for a conſiderable time, before they join with the loweſt, the Weight of the Air leſſens before it rains, and the Barometer foretells.

This new Principle of Mr. de Leibnitz will appear ſurprizing. For whether the extraneous Body, that is in the Liquid, be ſupported, or not, can it be without weighing? And can it weigh upon any other Bottom than that, which bears the whole Liquid? Does that Bottom ceaſe to bear the extraneous Body, becauſe it falls, and is not that very Body in its Fall Part of the Liquid ſtill, as to the Effect of the Weight?

Notwithſtanding thoſe Objections, the Principle will hold, if it be more narrowly examined. What bears a heavy Body, is preſſed by it: A Table, for Inſtance, which bears an Iron Maſs of a Pound, is preſſed by it, and for no other Reason, but becauſe it ſuſtains the whole Action and Effort, which the Cauſe of Gravity, whatever it be, exerts upon that Iron Maſs to drive it lower. Should the Table yield to the Action of that Cauſe of Gravity, it would not be preſſed, it would bear nothing. In like manner, the Bottom of a Veſſel, which contains a Liquid, reſiſts the whole Action of the Cauſe of Gravity upon that Liquid: If an extraneous Body ſwims in it, the Bottom reſiſts alſo the ſame Action upon that Body, which being in *Æquilibrium* with the Liquid, is in that reſpect a true Part of it. Thus the Bottom is preſſed both by the Liquid and the extraneous Body, and bears them both. But if that Body falls, it yields to the Action of Gravity, and conſequently the Bottom ſupports it no longer, and will not ſupport it, till the Body comes down to it. Therefore during all the Time of the Fall, the Bottom is eaſed of the Weight of that Body, which nothing bears up, and which is driven down by the Cauſe of Gravity, without any Hindrance.

In order to confirm this Notion, Mr. de Leibnitz propoſed the following Experiment. Let two Bodies, the one heavier, and the other lighter than Water, and ſuch that both of them may float upon it, be tied to the two Ends of a Thread. Let them be put into a Tube full of Water: Let that Tube be hung up to a Balance, where it may be exactly in *Æquilibrium* with a Weight: Af-

A a 2                      afterwards



terwards cut the Thread, to which the two Bodies are fastened, by which means the heavier Body will fall. Mr. de Leibnitz maintains, that in such a Case the Tube will be no longer in *Æquilibrium*, and that the Weight equal to it will raise it up, because the Bottom of the Tube will be less loaded. 'Tis plain it ought to have a sufficient Length, that the Body in its Fall may not reach the Bottom, before the Tube can rise.

Dr. *Ramazzini*, Professor at *Padua*, to whom Mr. de Leibnitz proposed his Experiment, has tried it with good Success, as well as Mr. de *Reaumur*, who was appointed by the Academy to make that Experiment.

3. In the next Article, the Readers will find *New Experiments about the Dilatation of the Air*, made by Dr. *Scheuchzer* upon the Mountains of *Switzerland*, and Communicated to the Academy by Mr. *Maraldi*.

4. Mr. de *Reaumur* has made many Observations, shewing how several Sorts of Sea-Animals stick to Sand and Stones, and to one another.

The Shell-fish, called in French *Oeil de Bouc*, sticks by a very flat Basis to the smoothest Stones with so great a Force, that nothing less than a Weight of Twenty Eight or Thirty Pounds could make it lose its Hold in a vertical Situation. It ought to be observed that this Basis, which is Elliptical, is hardly above one Inch in its greatest Diameter. Mr. de *Reaumur* has found out by undeniable Experiments, that this Shell-fish sticks so closely to a Stone with the Help of a Glue, that comes out of it.

That Glue is still more remarkable in the *Urtica Marina*, which sticks no less closely to Stones. Those Animals have neither Scales nor Shells; and their Skin is not a Membrane, or a Texture of solid Fibres: It is only a Lay of Glue quickly dissolved in Brandy, whilst the rest of the Body of the Animal remains entire, and without any Alteration.

The *Stella Marina* has a Thousand Five Hundred and Twenty Legs, which rather seem to have been made not to walk, than for walking. They are very soft, and serve that Fish to stick to the neighbouring Bodies, so that they cannot be taken off without being broke.

Sea-Muscles have a way of sticking much more singular. They thrust out Threads as big as a large Hair, and three Inches long at most, and sometimes to the Number of a Hundred and Fifty, with which they take

hold of what surrounds them, and most times of the Shells of other Muscles. Those Threads are thrust out all manner of ways, and the Muscles stick by them as by Ropes that have different Directions. Mr. de *Reaumur* has not only observed that they spin those Threads, but has also discovered the whole Mechanism of it.

The *Pinna Marina*, another sort of Shell-fish, settle also themselves in a fixed Situation with Threads much thinner than those of Muscles, but in much greater Number. Fine Works are made of these Threads, whereas those of Muscles are good for nothing. The Coasts of *Poitou*, where Mr. de *Reaumur* made his Observations, afford no *Pinna Marina*; but it is highly probable that they also spin. They are the *Silk-Worms* of the Sea, and the Muscles are its *Caterpillars*.

Lastly, the Worms called *Cafe-Worms*, because being otherwise pretty like Land-Worms, they are enclosed in a round Case of the Nature of a Shell, settle themselves in a constant Habitation, by sticking their Case to a Stone, or to hard Sand, or to some other Shell-fish.

There is another sort of Sea-Worms, that build a Case with Grains of thin Sand, and small Pieces of Shells, which they unite together with their Glue; and that small Building, made up of Pieces patched together, is a pretty neat Work.

It is with the Help of the same Glue, that *Oysters* cleave to Rocks, or to one another; in a word, this is the universal Cement that Nature makes use of, as often as she thinks fit to build, as it were, in the Sea, or to secure something against the continual and violent Motion of the Waters. The most simple Means, when rightly used, are the most effectual, says Mr. de *Fontenelle*.

5. The next Piece concerns the *Thermometer*. The late Mr. *Amontons* invented a new Thermometer, the fixed Point whereof was the Heat of boiling Water. Some have taken another fixed Point quite opposite, which is the Cold of frozen Water; but Mr. de *la Hire*, the Son, proves by Experiments, that this Cold is not at all proper to be the fixed Point of a Thermometer.

6. What follows is a *Discovery of a new Tincture of Purple*, by Mr. de *Reaumur*. I have already given an Account of it in the Second Volume of these *Memoirs*, pag. 71, 72.

7. This



7. This Article contains *Six Observations relating to Natural Philosophy in general*. I shall confine my self to the First and the last, as being the most entertaining. The first contains a Description of a natural Grotto, that was found, as they were laying the Foundations of a House, which the Marquess *Elisei* was building three Miles from *Foligno* in *Italy*. That Grotto is irregular, being Thirty or Forty Foot high, and Ten or Twelve broad. The Walls are formed by a fine Incrustation of Marble of a Colour somewhat Yellowish, and attended at several Distances with Columns in *Bas Relief*; and of the same Marble. Other Columns, like those just now mentioned, come down from the Vault, some to the Ground, being Five and Twenty Foot long, others at different Distances, and the shortest are but Two or Three Foot in Length: Their Diameters are also very different. The Floor of the Grotto is uneven, and consists of large and thin Marble-Plates, laid one over the other. There is near that Place a River, whose Waters are Sulphurous. Mr. *Maraldi* believes, that those Waters being filtrated through the Ground, carried along with them Clay or Sand, which mixing with Sulphur formed all those Petrifications. The Grotto of *Antipatros*, mentioned by Mr. *Tournefort* in the *Memoirs* of the Academy for the Year 1702. was also full of Pieces of Marble; but they came out of the Ground, and rose up towards the Vault. Whereupon Mr. *de Fontenelle* observes, that if this Grotto, according to Mr. *Tournefort's* Hypothesis, was a Garden, whose Pieces of Marble were its Plants; the Grotto of *Foligno* will also be a Garden, but an inverted one, because its Plants spring out of the Vault, and come down towards the Floor, being like Coral in that respect.

The last Observation concerns a Gnat, so small as to be almost invisible. It went upon a Piece of Paper near three Inches in half a Second. According to Mr. *de l'Isle's* Calculation, it made Fifteen Motions in the Space of a Line, and consequently Five Hundred and Forty in the Space of three Inches. How great a Nimbleness must that Gnat have, says Mr. *de Fontenelle*, to move a Paw above Five Hundred times in half a Second, or above a Thousand times during one of the common Beatings of our Arteries!

8.—10. The next Pieces are Mr. *de la Hire's* Observations about the Height of the Wa-

ter, that fell at the Observatory in the Year 1710. with his Observations upon the Thermometer and Barometer.

*A Comparison of Mr. de la Hire's Observations upon the Height of the Rain-Water and upon the Barometer, with those of Dr. Scheuzer made at Zurich in the Year 1710.*

*Mr. de la Hire's Remarks upon some Colours.*

II. 1. I proceed to *Anatomy*. The first Piece relating to this Head, is a Discourse of Dr. *Winflow*, shewing, *How Secretion is performed in the Glands*. An Account of that Discourse may be seen in the first Volume of these *Memoirs*, Numb. LXIX. in the Article from *Paris*.

2. The next Piece, by the same Author, concerns the *Structure of the Heart*. According to our best Anatomists, the Heart is a large Muscle consisting of Fibres differently turned; but Dr. *Winflow* has found out, that it is made up of two Muscles fastened together. The two Ventricles are two distinct Portions, two Vessels that may be separated, and yet remain Vessels; so that the Partition, which is between both, and was thought to belong only to the left Ventricle, belongs equally to both, and is divided into two Partitions. Dr. *Winflow* shews how the two Ventricles may be separated, and likewise how a Heart may be prepared in such a manner, as to see in it the Disposition of all the Valvules at once.

3. A Discourse concerning the *Gonorrhoea*, by Dr. *Littre*, makes the Subject of this Article.

4. The next consists of *Eight Anatomical Observations*. I. Mr. *Jaugeon* read to the Academy a Relation written from *Pondichery* about a *Malabarian*, whose *Scrotum* was so prodigiously swelled, that it weighed Sixty Pounds. II. Mr. *Parent* being blooded, observed that the two third Parts of the Surface of the Blood were covered with red and round Bubbles, as big as Pease; and that sometime after, the largest Bubbles bursting left in their room as many *Cellule* of a Polygon Figure pretty regular. Mr. *Parent* undertakes to explain the Generation of those *Cellule*. III. Mr. *Fauvel*, a Surgeon, shewed to the Academy a *Fetus* without Brain, *Cerebellum*, and *Medulla Spinalis*, though it was otherwise very well formed. It came into the World in its Time, lived two Hours, and

and gave some Signs of Feeling. This is not the first time (says Mr. de Fontenelle) that such a thing has been seen: It affords a very great Objection against the Animal Spirits, which must needs arise from the Brain, or at least from the *Medulla Spinalis*, and are generally thought to be so useful to the whole Animal Oeconomy, (See the Letter from Avignon above, pag. 193.) IV. The same Mr. Fauvel did also shew to the Academy *Hydatides* of a considerable Bigness, found in the *Ovarium* of a Woman: They may give Occasion to doubt of the Eggs, or at least to continue to examine them narrowly. V. Two Labourers digging an old Ditch, were so struck with the Stink that came out of it, that they lost their Sight. Dr. Chemel cured them perfectly in Four and Twenty Hours by laying upon their Eyes Compresses imbibed with a Spirituous Liquor, and giving them two or three Spoonfuls of that Liquor every four Hours. That Water is extracted out of Thyme, Lavender, Sage, wild Thyme, Marjerom, and Rosemary, both Leaves and Flowers. The same Water has cured two Persons of their Deafness in Eight Days. VI. A young Man of Quality, being Nine Years of Age, who enjoyed a perfect Health, having one Day eat a little more at Dinner than he used to do, was suddenly affected with a violent Head-ach; afterwards he was taken with a great Vomiting, and a Fever, and lost his Senses. He took some Emetick with good Success, and in three or four Days the Fever was over; but during that time, he did not speak at all, and being recovered, when he had a mind to speak, he wanted Words, and could not find any. He knew not where he was, nor the Persons with whom he had lived; in short, he lost all the Ideas, which he had got for the Space of nine Years. They began to teach him again his Language, and he learned it very fast. He had only some small Fits of Epilepsy for the Space of six or seven Years; but about the sixteenth or seventeenth Year of his Age those Fits happened once in a Month. Afterwards they happened more frequently; and at last in his twenty fourth Year, he had them two or three times in a Week, and generally in the Night. He was very melancholy, and died at last of an Abscess formed in his Lungs, in the twenty seventh Year of his Age. Mr. de la Motte, a Surgeon of Pa-

logne in the lower Normandy, opened his Body, and found in the Duplication of the two *Meninges*, which forms the *Falx*, and between those two *Meninges*, a great many small Bones, which seemed to come out of the inward Surface of the *Dura Mater*, and turned their sharp Points towards the *Pia Mater*, as it were to prick it. And indeed they pricked it by the least Motion; and because it is extremely sensible, the violent Head-ach, and the Epileptick Fits, proceeded from thence. 'Tis plain that as those Bones grew, all the Fits grew also. The irregular and frequent Irritation of the *Pia Mater* must needs have occasioned a great Disorder in the Course of the Liquors of the Brain, especially of the Spirits; and Mr. de la Motte conjectures with great probability, that this Disorder must have been greater in the Night, because then the Course of the Spirits is no longer kept up in a certain Regularity by the constant Attention of the Soul to those Objects, with which it is struck in the Day. The Seat of Memory, which is certainly very tender, must needs also have been destroyed, or at least very much impaired by the Motion of the small Bones. One may easily imagine, that those small Bones had been nine Years growing to cause the Epilepsy: What is extraordinary, is, that they should have been found in the *Falx*, between two Membranes, where there is no bony Substance. But 'tis certain, that the Scull it self, which is so hard a Bone, and all the other Bones of the Body, were at first Membranes in the *Fetus*; and on the contrary, not only the Membranes, but the very Nerves, become Bones in old People: Which shews that bony and membranous Substances are changed into each other. This Account of Mr. de la Motte has been communicated to the Academy by the Abbot de Saint Pierre, Member of the French Academy. VII. Mr. Littré told the Academy, that having suddenly cut off the Heads of several Puppies, whilst they were sucking, he found their Stomach full of a sowre and coagulated Milk. But that Milk had undergone no considerable Alteration, seeing the Death of the Animal had been so quick; and consequently it appears, that the Milk was grown sowre by a natural Ferment of the Stomach, and that this Ferment performs the Digestion, which some Moderns wholly ascribe to the Trituration of the Membranes of that *Viscus*. Mr. Littré had



had another Design in making that Experiment. He was willing to know whether the Water of the *Pericardium*, and that of the Ventricles of the Brain, which are generally found in dead Bodies, were only produced, as some affirm, by the Nearness of Death, by a Disease, Agitation, &c. Those Pup-  
pies dying so suddenly were very proper to resolve the Question. They had Water both in the *Pericardium*, and the Ventricles of the Brain; and consequently it must needs be of a natural Use in those Parts. VIII. Dr. *Le-mery* having under his Cure a sick Man, who had all the Symptoms of the Small Pox, and seeing it could not come out, put him into a hot Bath, which made it come out plentifully. There was a Necessity to remove the Driness and Hardness of the Skin. This extraordinary and bold Practice is remarkable.

This Sheet being the last of this Volume, I cannot proceed to the Articles relating to *Chymistry, Botanicks, &c.*

## VII.

**THE ENGLISH HISTORICAL LIBRARY.** In Three Parts. Giving a short View and Character of most of our Historians, either in Print or Manuscript: With an Account of our Records, Law-Books, Coins, and other Matters serviceable to the Undertakers of a General History of England. The Second Edition corrected and augmented. - By W. NICOLSON, Arch-deacon (now Bishop) of CARLILE. London, Printed for Timothy Child, at the White Hart: And Robert Knaplock, at the Bishop's Head in St. Paul's Church-yard. MDCCXIV. In Folio, Pagg. 272.

**I** With I could give a large Account of this Work, which deserves to have a Place, not only in the Libraries of all the Curious

of Great Britain and Ireland, but also in those of such Foreigners as understand English. Were it translated into Latin, it would doubtless be very much esteemed, and greedily bought up by all the Learned beyond Sea.

The Right Reverend and Learned Author takes notice, in his Preface, of several Famous Libraries in England. It will not be improper to insert here what his Lordship says of the Library of the late Lord Bishop of Ely. "As yet the present Bishop of Ely's Library is universally and most justly reputed the best furnished of any (within the Queen's Dominions) that this Age has seen in the Hands of any private Clergyman; the Reverend and Learned Proprietor, having from his Youth been peculiarly diligent in collecting the fairest Editions of the Greek and Latin Classics, Fathers, Councils, Ecclesiastical and Civil Historians, Law-Writers, Confessions of Faith and Formularies of Worship, in all Languages, Ancient and Modern, Books of Physick, Surgery, Mathematicks, &c. in one word, the choicest *Supellex Libraria* that could be met with (by himself, or his Friends) in publick Auctions, or the Shops of private Stationers, at home or abroad. Amongst his many thousands of Printed Volumes, there are several of our British Histories, which have been heretofore in the Possession of Men of the most Eminent Learning and Skill in those Matters; by whom they have been enriched with such Marginal Notes, as will always render them very valuable to a Curious Antiquary". Afterwards the Author gives a general Notion of some hundreds of Manuscripts in that Library, which will be of great Use to the English Historians, and for which I refer the Readers to the Book itself.

My Lord Bishop of Carlile has dedicated this Noble Performance to the Right Honourable the Lord Hallifax. I cannot conclude these *Memoirs of Literature* with any thing more acceptable to me, than an Account of the *Epistle Dedicatory* to that Illustrious Lord: The Readers will be no less pleased with it, than I am.

The Author says he has often admired the great Zeal and Ability of my Lord Hallifax in promoting the Honour and Advantage of the English Nation. He heartily embraces this Opportunity of acquainting Posterity, how



how much she stands indebted to these rare Accomplishments, for the Preservation of her Ancient History and Laws. " Soon after " Her present MAJESTY'S Accession to " the Throne of Her Royal Ancestors, " (*continues the Author,*) You seasonably observed, that nothing wanted a more speedy " Care and Attendance, than the deplorable " Condition of our publick Records; many " whereof (through the supine, and long " continued Negligence of their respective " Keepers) were in an useless and confused " State, and others exposed to the last Injuries of the Weather. Whereupon the " House of Lords forthwith appointed a " Committee (wherein YOUR LORDSHIP " deservedly presided) to inspect these " Grievances, and to report their Opinion, " in what Manner they might be most effe-

qually redressed. 'Tis to this Committee " (frequently revived for several Years under the Direction of the same President) " that we owe the Safety, and now regular " Disposition, of these Venerable Remains; " which are justly reckoned to excel, in Age " and Beauty, whatever the choicest Archives abroad can produce of the like " sort".

My Lord Bishop of *Carlisle* concludes with these Wishes, wherein all the Lovers of Learning will heartily join with his Lordship, *viz.* That God may long continue the great Blessing of my Lord *Hallifax's* Life and Health, for these and higher Purposes; for the Support of our happy Constitution, in Church and State; for the most valuable Services of his Sovereign, and the lasting Comfort of his Peers.

## A D V E R T I S E M E N T.

*MR. ROBERTS, my Printer, has advised me to leave off Writing these Papers Two Months sooner than I designed. I am willing to follow his Advice in this, as I have done in many other Cases.*

*After a very hard Labour of Four Years and a half, I have got the Love and good Will of my Learned and Ingenious Readers: It is an Advantage, which I highly value. These Four Volumes of Memoirs of Literature are now a Complete Work. If I am so far encouraged, as to be able to go on, I shall publish the next Papers with another Title.*

LONDON,  
Septemb. 4. 1714.

MICHAEL DE LA ROCHE.

The Index will come out a Fortnight hence.

F I N I S.

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